1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

To the frontlets are affixed one or more feathers (figs. 32, 16—18, 24, 30 and others). These are obtained from many different birds, ranging from ostrich and white heron to domestic fowls. The feathers are often nicked,

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Fig. 40. Frontlet, of wool, with angular ornament in brownish-black and greyish-white. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 9.

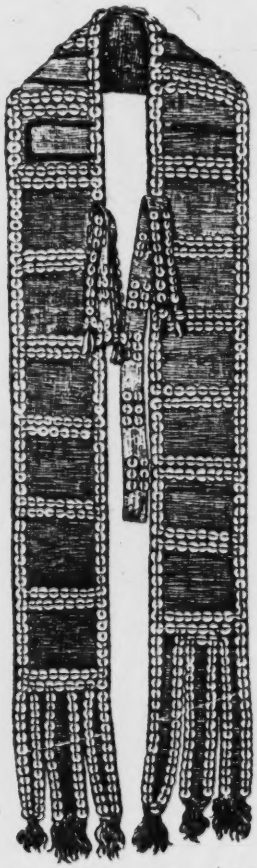
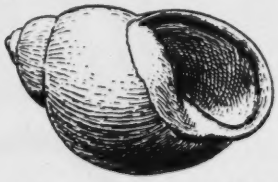


Fig. 41. Head ornament, consisting of a red, woollen, frontlet, 7 cm wide, with snail-shell spangles sewn on, and, in front, beset with turquoise-blue glass beads. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 10. 3. 134.

[531]

Fig. 42. A Lengua Indian with head ornament, »scalp lock» and whistle (the latter hanging round the neck on a string). From Hawtrey.[1]



[825]

Fig. 43. Borus oblongus, a white land snail, common in the Chaco. From its shell the Indians make small spangles, with which they adorn themselves. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 47.

[1] Hawtrey (1), p. 282, fig. 2.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

237 292 302 [415] and tied with woollen-yarn on to a small stick or cane splinter (fig. 48), for sticking into the fillet of the frontlet. The Indians take very great care of their feather ornaments, and the easily damaged ostrich plumes (see front-page plate and fig. 49) are kept encased in bamboo. The plume-case reproduced in fig. 50 consists of a piece of bamboo, 50 cm long and 2.5 cm wide. At the upper joint there is a hole, 3.2 cm long and 1.2 cm wide, through which the partition wall has been removed. The bamboo chip cut out in making the hole near the bottom end, is tied over the hole with a thin strip of bast; whereas the upper hole is without such a lid. The lower hole differs from the upper, in that its edges, as well as the edges of the lid, are painted red. I presume that neither of these holes has been made exclusively for the purpose of facilitating the removal of the wall within the joints, but that they have also served to make easier the taking out of the feathers from the case. The painting red of the holes and lid edges has, as I shall show further on, probably been done with magic intent, for the safeguarding of the plumes.

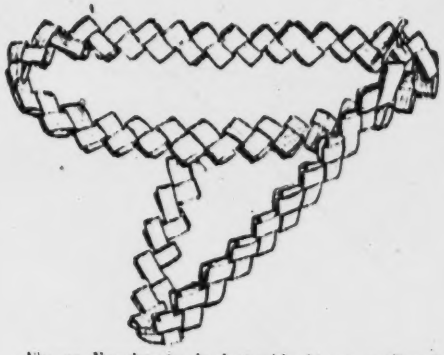


Fig. 44. Frontlet of palm leaf, with chin strap. Choroti. Gran Chaco. Bolivia. 1/3. Riksm. 03. 3. 14.

[189] 292 302

Fig. 45. »State» frontlet, made of white and pink feathers and down from the pink »spoonbill». Choroti. Gran Chaco. Bolivia. 1/3. Riksm. 03. 3. 15.

The curious object seen in fig. 51 is, it has been stated, meant to be used as an ornament at dances; it is made out of the leaf of a fan palm (Copernicia australis). It seems to me,

292 302 [124] cluster being merely a head ornament, but the Chaco Indians often give information that is purposely incorrect, and hence one cannot always rely upon their explanations.[1] A quaint head ornament, met with among the Choroti, consists of a cross, about 1 dm high, constructed of feathers, thread, and a wooden stick. These crosses, worn stuck into the frontlet, are very similar to a kind of ornaments, probably symbolic or magic, that are occasionally found together with ancient Peruvian mummies.[2]

[237]

Fig. 48. Ornament of white feathers, meant for fixing in a frontlet. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 26.

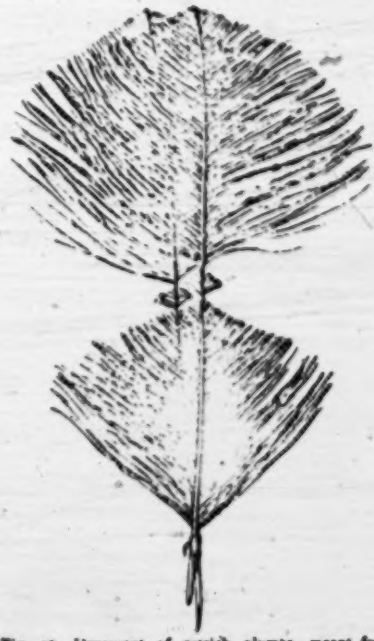


Fig. 49. Ornament of ostrich plumes, meant for fixing in a frontlet. Choroti. Gran Chaco. Bolivia. 1/2. Riksm. 03. 3. 20.

302 727 Occasionally the Choroti, and also other Chaco Indians, gather a lock of their front hair into a tuft, tying it round with yarn or narrow woollen tape, so as to make it look like a brush, or broom. Sometimes they make a similar little brush from false hair, and wear it pushed in under the frontlet, over the forehead, so that it points downwards. The false-hair brush here depicted (fig. 52) possessed special value to the Choroti

[1] As to the lying disposition of the Indians of the Chaco, see for example Nordenskiöld (11), p. 34.
[2] Nordenskiöld (11), pp. 138—140.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

who was wearing it, for, according to his statement, this ornament originally belonged to an enemy killed by him (Cf. the »scalp lock» on the Indian in fig. 42). 302 727

On the Spaniards' first coming to the Inca kingdom, there was, naturally, in that country much that aroused their great astonishment. Among 101

415 237 824

Fig. 50. Bamboo casing for keeping ostrich feather head ornaments. Choroti. Gran Chaco. Bolivia. 1/6. Riksm. 10. 3. 18.

Fig. 51. Palm leaf object, said to be meant for wearing in a frontlet. Choroti. Gran Chaco. Bolivia. 1/6. Riksm. 03. 3. 89.

other things, the strangers found it especially remarkable that Peruvian men of noble birth were wearing immense, often metal-mounted wooden discs, or hanging ornaments, in their pierced ear-lobes, which were distended to a monstrous size. This custom occasioned the Spaniards to give the Peruvian nobles the nickname of »orejones» — which might be

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

These casings are not sewn together, but consist of the seamless skin of the tail or leg of some animal. At first I took it as a matter of course that these casings had been put on solely for the purpose of strengthening the bow at some point where it looked like breaking. In order to make certain, I cut loose a casing of this kind, which was on the bow numbered 03. 3. 253, but I could not discover the least crack, knot, or other defect pointing to any necessity for reinforcing the bow at that point. But, between the casing and the stave, I did find some flattened cakes of excrement from some herbivorous animal. Whether these excrements had *purposely* been placed inside the casing, is of course impossible to say, but if they were put there on purpose, then they undoubtedly possessed some magical significance. In such case the idea must have been that they would bring good luck in the hunting of the species of game whose excrement had been placed inside the casing (see p. 181). As among the Indians there is a very wide-spread notion that whoever possesses the skin of some animal also possesses a certain mastery over the spirit of that animal,[1] it is not impossible that the skin casing itself is of a magic character. Professor Emil Holmgren, who, at my request, kindly carried out a microscopical examination of the excrement flakes as well as of the piece of skin, considers that the character of the latter points to its having been a part of the tail of an animal of the goat, sheep, or *cat* tribe, and that the colour and grouping of the hairs are indicative of the *last-mentioned* category.[2] That parts of animals' bodies are used by the Chaco Indians as hunting amulets, is, among other things, evident from a statement by Nordenskiöld upon the subject of hunting among the Ashluslay, who are neighbours of the Choroti: »In hunting, the Ashluslay make use of various amulets. If, in the always indispensable caraguatá bag, one carries the head of a tortoise, then one is able to stalk close up to the deer, without putting them to flight. When hunting ostriches, it is a good thing to bring along pieces of skin taken from the breast of ostriches which one has killed.»[3] As to the other two bows, I have refrained from cutting off the skin casings, and therefore cannot say whether the latter conceal any cracks or not. On the staves of the bows Nos. 03. 3. 252 there are, however, to be seen, close to the casing, several deep scorings, running

[1] Karsten (4), p. 90.
[2] Opinion dated August 24th, 1931. Rockefeller collection of Manuscripts, Volume 1931, »II».
[3] Nordenskiöld (13), p. 40.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

411

[824]

●[237]

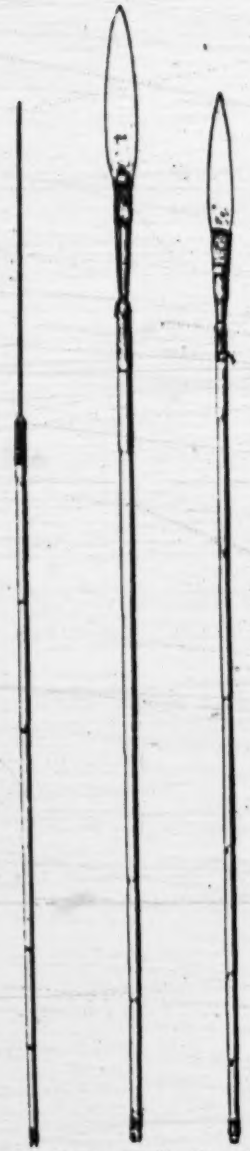


Fig. 104. 1/5 Fig. 105. 1/5. Fig. 106. 1/5.
03. 3. 335. 03. 3. 360. 03. 3. 375.
Arrows tipped with iron, and with reed shafts. Choroti. Grant'haro. Bolivia. Riksm.

specimen, which ought to be in the Riks museum collection (numbered 03. 3. 259).[1]

The arrow-shafts consist of a reed, and are generally without feathers. When they do occur, they are fastened on in the way fig. 107 shows.

The wooden arrow-heads, which are usually of quebracho (Schinopsis lorenzii), palo mataco (Achatocarpus praecox), or palo santo (Bulnesia sarmienti), are fitted into the reed shaft, the front end of which is wound with caraguatá fibre in order to prevent its being split open by the arrow-head. This winding is coated with bee's-wax. The rear end of the reed has a notch for the bow string (see fig. 107). The length of the reed is adjusted in such a way that the notch in the butt end can be made immediately behind a joint, which naturally increases the strength of the shaft butt. The rear end of the shaft too is provided with a heavily waxed winding of caraguatá fibre. The thicker end of the reed (the lower end of the growing reed) is always used for fixing the arrow-head, as then the joints slip more easily over the bow-stave than if the head were inserted in the thinner end of the reed.

Such arrows as are pointed with thick iron wire (fig. 104), have the rear end of the point wound with well waxed fibre. The fibre-wound part of the arrow head is pushed so far into the shaft as to make the front edge of the winding come flush with the mouth of the reed shaft. Lanceolate iron heads (figs. 105 and 106) are fitted into a cleft wooden socket, in the manner I have described from the Chiriguano (see p. 208).[a] Over the winding, which

[1] Cf. Nordenskiöld (11), fig. 3 b.

[a] [Not processed. – Analyst]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6

with the tail skin of a lizard. The blade and handle form an obtuse angle, and the edge has been ground on the outer side of the angle. This peculiar shape of knife corresponds to the shape of wooden knives that have been found in ancient Indian graves on Puna de Jujuy and in Quebrada del Toro.[1]

Fig. 145. Rope, of bast. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 244.

Fig. 146. Knife[2] with one-edged blade of soft iron, and handle of wood, covered with lizard skin. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 189.

Fig. 147. Awl, consisting of the right ulna of some large feline, probably puma. Choroti. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 183.

The Choroti also use wooden knives, resembling broad-bladed chisels.[2] Knives of this shape, which the Choroti now also make of iron, are principally used for cutting up fish, or for opening and dividing pumpkins, water melons, and other kinds of fruit. For cutting up meat, sharp-edged cane splinters, or — and nowadays most generally — iron knives, are used. As I have previously mentioned, the Choroti also use the sharp-toothed jawbones of the palometa fish (Serrosalmo sp.), as knives for hair-cutting, fig. 84.

[1] See, for example, von Rosen (10), figs. 59, 127–131.

[2] Nordenskiöld (11), figs. 12 and 13.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6 Mataco SI7

C 322 [372]

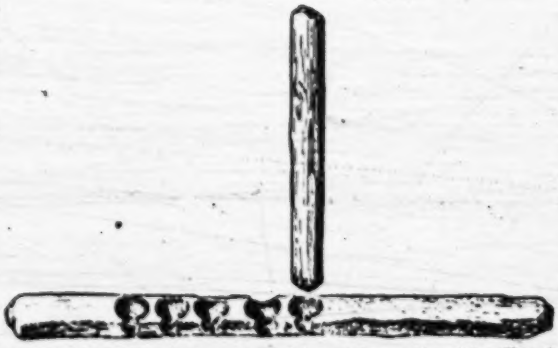


Fig. 148. Fire-drilling implement, consisting of two wooden sticks. Choroti. Gran Chaco, Bolivia. 1/3. Riksm. 03. 3. 193.

For scraping and polishing wooden objects, pieces of mussel-shell are used. Formerly, when the Choroti could not obtain iron, all woodwork was produced exclusively by means of fire and mussel-shells. In shaping a piece of wood, the parts that were to come away were burnt in the fire, and the charred parts then scraped off with a sharp-edged piece of mussel-shell.

Nordenskiöld mentions that the Choroti, in the same way as other Chaco tribes, use saws made of hard wood with which they, among other things, saw off the stem and leaves of the, to the Indians so important, caraguatá plant,[1] after having grubbed it up with a fork-like digging stick.

C [412]

Fig. 149. Stems of a liana (Asclepiadaceæ), which forms the material of which fire-drilling implements of the Choroti generally are made. Gran Chaco, Bolivia. 1/1. Riksm. 03. 3. 196.

C [412] 321

Awls for working purposes are made of bone (fig. 147). Bone awls are also used for tattooing (see p. 75, 78), magical blood-letting (see pp. 63 and 64), and as weapons of offence (see p. 101).

C 372 [415] 23 M 372 415 237

Like other Chaco tribes, the Choroti produce fire by drilling. Their fire-kindling implement consists of two round-sectioned, dry sticks of wood (fig 148), usually obtained from a species of liana (of the Asclepiadaceæ), fig. 149. One stick (the female one), which is thicker, and usually longer, than the other one (the male stick), has one or more bowl-shaped indentations, at

Fig. 150. Tail of armadillo, used as a tinder box. Mataco. Gran Chaco. Argentina. Exactly similar tinder boxes are used by the Choroti. 1/1. Riksm. 03. 3. 572.

[1] Nordenskiöld (11), pp. 65 and 66, also (12), pp. 110 and 111.

534 What has above been said concerning the construction and the way of blowing on ancient Peruvian, and Brazilian, flutes, applies in every particular to Choroti reed flutes of the type seen in fig. 162.

With whistles of the construction shown in fig. 163, different tones may naturally be produced by opening or closing the three round holes made

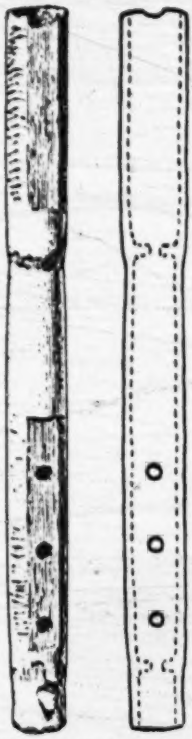


Fig. 162. Flute, of reed. Incised ornament. Choroti. Gran Chaco. Bolivia. 2/3. Riksm. 03. 3. 208.

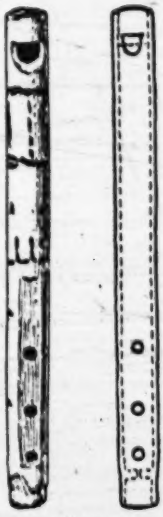


Fig. 163. Whistle, of reed. Ornament burned in. Choroti. Gran Chaco. Bolivia. 2/3. Riksm. 03. 3. 210.

Fig. 164. Whistle, of a bird bone. Choroti. Gran Chaco. Bolivia. 2/3. Riksm. 03. 3. 213.

through the side of the instrument at its lower end. At its upper end the opening is partly closed with wax. This particular whistle is blown in the same way as our ordinary whistles. Some closed Choroti reed whistles are only provided with one hole, usually semicircular, near the opening of the mouthpiece, and are thus without any holes by which different tones can be produced.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

The wool of the sheep is turned to account. Sheep and goats are sometimes killed.

Cow horns are used as tinder-boxes, spoons and occasionally trumpets.

Little enclosures are sometimes built for the sheep and goats.

Goat horns are also turned into spoons.

Fig. 11. Wooden Spur.
Ashluslay. G. M. (A. 197) 1/2.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

XX.

Toilet articles.

A C 302

The Indians here dealt with are acquainted with the use of comb and brush. The use of the comb in S. America is very widespread; that of the hairbrush is much less so.

A C [237]

Fig. 39. Hairbrush. Ashluslay, G. M. (A 701) 1/2.

I have in my collection *hairbrushes* (Fig. 39. Map 23) from the (6) Mataco, (1) Choroti, (2) Ashluslay and (3) Tapiete. They are, moreover, known among the (10) Araucanians[1]), (26) Patagonians[2]), (66) Peguenche[3]) and (X 5) Yahgan[4]).

LEHMANN-NITSCHE[5]) gives a drawing of an object from an excavation in the (D) Puna de Jujuy which probably depicts a hairbrush. The hairbrushes of the Choroti, Ashluslay and Mataco are made of ant-bear hair. The Tapiete Indians use brushes made sometimes of hair, sometimes of roots. Otherwise they are made of twigs or roots.

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[1]) UHLE (6). p. 13.

[2]) OUTES and BRUCH (5), p. 122, fig. 118.

[3]) LUIS DE LA CRUZ, p. 35: «Y advierto que sus peines es un manojo de boquis ó raicesillas delgadas de que nosotros usamos para barrer las casas.»

[4]) OUTES and BRUCH (5), p. 138, fig. 140.

[5]) (1), Pl. 4, F. 6.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

Warrau[1]), Conibo[2]), Canella[3]), Tapuya[4]) Cumanagoto[5]) and from the Incas[6]), and rattles of the claws of animals from the Payaguá[7]) and Kayapó[8]).

If the great museums were searched a number of these rattles would probably be found from other tribes. Moreover the particulars I quote here from literature on the subject might certainly be considerably amplified. It is interesting to see how the claws are fastened on the rattles from the Chaco. (Figs 49a and 49b)

Trumpets of a peculiar kind are found among the Choroti, Ashluslay and Chané. They consist of a cow's horn with a reed mouthpiece (Fig. 50). I have not seen trumpets with such mouthpieces among any other Indian tribes visited by me, nor have I found them described in works on the S. American Indians except in some works dealing with the Chaco; I am therefore inclined to assume that the Indians have learnt their use from the whites. Still, this is not absolutely certain, as they are mentioned by so early a writer as Sánchez Labrador from the Mbayá[9]). It is, however, very probable that the Mbayá, even in Labrador's time, had learnt the use of such trumpets from the whites.

The Choroti and the Ashluslay have whistles made of reeds, wood and skulls.

The simplest whistle is one consisting of a small skull

[1]) Schomburgk, Vol. 1, p. 134.
[2]) Ordinaire, p. 900.
[3]) Kissenberth (2), p. 96.
[4]) Piso et Marcgrav, p. 274.
[5]) Oviedo y Valdés, Vol. 2, p. 230.
[6]) Como, Vol. 1, p. 220.
[7]) Azara (2), p. 150.
[8]) Pohl, p. 101.
[9]) «Mientras beben los convidados tocan una corneta, cuyo ronco sonido aturde y amedrenta. No es otra cosa esta bocina, que un cuerno de vaca, ó un calabazo largo, agujereado, y por boquilla un cañuto de caña con su lengüeta, al modo de las trompetillas que hacen los muchachos.» Vol. 2, p. 1.

[text continues on p. 179]